A true reporte of the death & martyrdome of M. Campion Iesuite and preiste, & M. Sherwin, & M. Bryan preistes, at Tiborne the first of December 1581

Obſervid and written by a Catholike preiſt, which was preſent therat

Wherunto is annexid certayne verſes made by ſundrie perſons

Apoca. 7.

These are they that came out of gret tribulation, and haue waſhed their ſtoles and made them white in the bloud of the Lambe.

IHS

TO THE READER.

AMongst the diuers reportes of the behavior of M Campion, M. Sherwin, & M Bryā at their death (paſsing among freindes from hand to hand) I happed vpon one geven out as it ſeemeth by a Catholike prieſt, who as it apereth preſſed to obſerue & marke thoſe dealings: which report I have here publiſhed, cōſidering the divers & many ſlaunders raiſed ſince by ſome malicioufly blinded to ſatisfie & content all ſuch as do deſire to vnderſtand the manner of the ſame: I hope that conſideration which hath movid me hereto, wil alſo perſwade that prieſt to the wel liking of this my doing? & I dout not but that the relation it ſelf will content the reader throughly touching their words, and behaviour at the tyme of execution, Notwithſtanding thoſe ſlaunders which were ſince ſpred to diminiſh the honour of their reſolute departure & Martirdome, as that M Campion was timerous and fearfull, & that M Sherwin died in

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protestant, with other such false reportes, as thou shalt see in perusing this short relation here exhibited for thy satisfaction: wherin is a lively Image of resolute martirs, constantly professing their faith & belief, resolutely disclaming from all treasons and treacheryes falslie intended againste them: and loyaly behaving them selues towards our queene & country. Who as they were in their lives lanterns of piety & vertue, so in their deathes made themselves paternes and examples for all good christian subiectes to follow.

And here by the way I might point out M. Elmers folly, as not one of the least, who notwithstanding the knowen lerning of M. Campion, (he him selfe a man of knowen wisedome, & iudgement,) was not ashamed, at a Sessions at Newgate, vpon the apparance of the Cutler of Holborne, to say openly, that M. Campion was vnlerned, and that a Note booke or two of his fellowes being taken from him, he had nothing in him, as it was manifest in his disputations in the

tower.

Tower. Further that al the Papiſtes in the worlde coulde not anſwere Whitakers booke againſt the ſaide M Campion. Which his cenſure, I referre vnto the iudgement of the lerned diſcret and wiſe, who I know do condemne the babbling of that barren declaymer, as voyde of witte, diſcretion, lerning, modeſtie, & truth. But howe friuolous and vayne theſe ſlaunders are, although the whole world (filled nowe with the fame of his lerning) doth know, yet it ſhal be made more manifeſt and apparant euen vnto him ſelfe by thoſe Diſputations had in the Tower, to the honor of M Campion and furthering of his cauſe, at ſuche time as by the grace of God they ſhal be publiſhed. This rehearſal (good Reader) I confeſſe is impertinent to the purpoſſe of that Preiſt who gaue out the report folowing, and yet I thought it not altogether amiſſe to touch thoſe ſlaunders ſo falſe and malicious, as many good Gentlemen can not but confeſſe. Muche more M Elmer ſpake that day, as he thought, to the

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discredite of M. Campion, but I pray God giue him better consideration both of this and of further iustice, and so shall the poore Poulter at his nexte complaynt be heard, euen of himselfe, beeing as he himself said, a Bishop, a Lorde, and of some credite

Farewell.

¶ A true report of the death of M. Campion Iesuite and Preist, M. Sherwin, and M. Bryan preistes.

THE diuers and contrary reportes falsely and malitiously bruted and published of M. Euerard Haunse, directly executed for cause of Religion, after his late martyrdome, gaue iust feare of the like practise towards those three glorious Martirs, learned, meeke, stoute, and constant Priests, M. Edmund Campion Iesuite, M. Rodulph Sherwin, and M. Alexander Bryan preistes, who vpon the first day of December last past weare vnder pretence of high treason moste iniuriously to the great lamentation generally of all good men, martired for the Catholike faith and religion. Vpon which occasion many good catholike gentlemen desirous to be eye witnesses of that which might hapen in the speach, demeinor, & passage of those three rare paternes of piety, vertue, and innocencie, presented them selues at the place of execution, and my self a

Catholike preist presſed to that bloo-
die ſpectacle, no dout a liuely ſacrifice
vnto God, and a ſweete ſauour vnto
his Angels, with minde vpon occa-
ſion to referre ſincerely and truly to
my power this tragedie, with ſuche
accidents as did hapen in the maner,
courſe, and ende thereof. Since wh-
ich time, vpon requeſt of ſome of my
fellows and brethren, I wrote thoſe
dealings, to anſwere and ſatiſfie our
aduerſaries generally, to content &
comfort our perſecuted brethren ſpe-
cially, and in part to diminiſhe thoſe
ſiniſter rumors which are rayſed a-
gainſt theſe good men by a notable
and moſt infamous libel, entituled,
An Aduertiſement and defence for
truth againſt her backbyters, and ſp-
ecially againſt the whiſpering fauo-
rers and colorers of Campions, and
the reſt of his confederates treaſons:
publiſhed there, and openly read,
printed abrode without authoritie
of ſeen and alowed, a pamphlet, falſe,
impudent, and farſed with lyes and
vntruthes, only to colour and ſhad-
owe with ſome face of equitie thoſe
ſtrange

ſtrange procedinges, my meaning is not to refute in ſpetial falſities, that ſhamfull aduertiſment alredy generaly confutid in all mens conſtientes, and with priuate mutteringes euen of the aduers parte them ſelues flatly condemned, for I knowe, and all men are perſwaded that thoſe innocentes ſuffered only for religion for our fathers faith, and ſpirituall inheritance, for ſeruing god in prieſtly function and duties. And not for treſon, not for conſpiring her highneſſe death and ruin: as it ſhal more clerly apere by their owne defence at the tyme of their arraignment, which will ſhortly be publiſhed as a teſtimonie, and expreſſe ſignification of their innocencie, together with their diſputations priuately had in the tower, argumentes of their learning and ſeale towardes this our native countrie, ſo deuided dayly with nombers of newe faithes and religions, to the ruin and damnation of many our parentes, children, kinſfolkes & frendes, for whoſe inſtruction & ſaluation only theſe good men with in-

knite more haue offered, and as it were, consecrated them selues to these daungers, and perilles of our times. But if I shoulde vpon that defence of their doings stand long to the contrary, yet could I not, when all were done, saye more then other men haue already alleged, by whom is declared howe our doings and labours in these spiritual affayres, are misconstred, how truth is made treason, religion rebellion. To whose bookes I do referre my deare countrie men either inwardly affected, or outwardly afflicted by the swete departure of these so lerned, so meke, so vertuous Priests, of whose innocencie, dutiful purposes, demeinors, and attemptes towards our natiue countrie, our parentes and friendes, notwithstãding that generall testimony of many lerned men, are further and most sure witnesse their disputation publikely chalenged, and by the aduerse part priuately performed, their answeres wise, and euen to the admiration of al men discrete at their arraignement, their resolute denial

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and plaine disclaming from all such practises surmised, and violently intended at their laste speach, and that assured vpon the peril of their soules, and lastly the disloyal and traterous practise of the aduers part, againste her highnes, her crowne, and state, againste her frendes, against some of her graue and wise, true and faithful Counselers, practised secretly, as by priuate speach of her maiesties subiectes generally is constant and manifeste, by some hollow harted freendes and flatterers vtered nowe, and no doubt if all were knowne, for some purpose broched by M. Norton nowe prisoner, who for the better face of his owne disloyalty and treason, procured these her maiesties true and moste loyal subiectes to be accused, condemned and executed for treason. But O alta iuditia dei. I say no more, but half those wordes he vsed, would haue byn made playne expresse treason in poore Catholikes, howsoeuer some will seme to excuse them as rashe wordes. Well here as I wil answere for myne owne soule

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before God I mynde to write sincerely and simply a truth concerning the behauiour of these men at their departure, wherin of myne owne faith and fidilitie in reporting I call witnes of those gentilmen who before the begining of this tragedie at Tiborne disputed of the motion of the Sunne from east to west which was violent & which was natural, at whose backes I staied the end of this pageant: I mynded this end, and they I know attended the same. this I do implie to remember those gentilmen of the manner, of the behauiour, meke, humble, constant and resolute of those honorable martirs, nowe no doubt daily intercessors for this our miserable countrie, not douting but that, as they were then charitably moued and affected with compassion, so now they wil truely giue testimony of their innocencie and my fayth in relation. Let therefore malice report treason, and heresie sownde conspiracie, a practise euen from the infancie of religion and faith, to breede hatred to religious & faithfull men.

yet

yet in al these inuentions of quarel-
ling Lawyers in our doing in suche
wise made treasonable, we for them
and our selues by S. Paules exam-
ple (who beeing charged before the Act. 24.
ciuil magistrate, of conspiracy, and il
demeinour towardes his countrey,
protested that he was iudged concer-
ning the resurrection, a question in
religion, and not for sedition or con-
course in tumults) doe crie to God
and al Christian people which behe-
their sufferance, and doe still see our
afflictions, that ỹ cause of their death
and our extreme misery, is meerly
and only religion, no treason, no vn-
duetifulnes to our Prince, no diso-
bedience to her temporal lawes, how-
soeuer they who maligne our fayth
and Priesthood, haue by these Mache-
uilian practises drawen al our doin-
ges, ententes, and endeuours to dis-
loyalty and treason: by which mea-
nes were lately condemned thirtene
preistes, and one lay man, agaynste
lawe, equitie, conscience, without
special euidence, vpon general pre-
sumption, by testimony of three or
foure

foure lewde Apostates, vnlawful persons, and notoriously infamed. This is vox populi, and was at the time of their arraignement expressly proued, howsoeuer this nameless Aduertiser doth without shame most falsly affirme the contrary. But to my purpose, which is to intimat and publiche the behauiour, speches, and protestation of these so lerned & rare men. It is not vnknowen that M. Edmund Campion Iesuite & Priest, a man reputed and taken, and by diuers his coequals plainlye confessed the flower of Oxforde for that time he studied there, and since abrode in forreine countries one in whom our countrey hath had great honor, the frute of his lerning, vertue, and rare giftes, whiche as they were in his childhood here among vs wonderful, so they were abrode, as in Italy, Germany, and Bohemia an honor to our countrey, a glasse and mirror, a light and lanterne, a patterne and example to youth, to age, to lerned, to vnlerned, to religious, and to the laytie of al sort, state, & condition, of modestie, grau-

grauitie, eloquence, knowledge, ver-
tue, and pietie, of which iust and due
commendation, some of our aduersa-
ries can giue true and certeyn testi-
monie, who after diligent sifting and
enquiring of his life, maners, and de-
meinor, found nothing faulty, nothi-
ng worthy of blame. This man (M.
Campion I say) first mekely yelded
himself and his carkasse to this but-
cherie, with such humility & corage,
as moued most beholders to compas-
sion and pity. Whose speches he vsed
in the way to diuers calling and cry-
ing vnto him, I leaue (my selfe not
able to make relation therof) to com-
mon report, or to that mans testimo-
nie, who eyther for pity or affection
wiped his face defiled with durt, as
he was drawen most miserably thr-
ough thick and thin, as the saying is,
to the place of execution: for which
charity, and happily some sodein mo-
ued affection, God rewarde him, and
blesse him. What he spake openly,
that my meaning is to set down tru-
ly, my selfe beeing present and very
nere, as hard by Syr Frances Knoles,

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the Lorde Howard, Syr Henry Lee and other Gentlemen then gathered there to see and heare him. And here I wil omit, although it be very much material, his vsage in time of imprisonment, his constant patience in his rackinges, and after his condēnation by report of some very nere to him, his fiue days fast frō tēporal & bodily sustenance, his abstinence from slepe and ordinary rest, which was before his death by credible report of some, continued two nightes, bestowed in meditation & prayer. Who after many conflictes and agonies, ioyfully comming to receiue his reward and crowne, the kingdome of heauen, an enheritance certayne to such, who in this life refuse the worlde, thinges worldly, & themselues for Christes sake, after some small pawse in the carte, with graue countenance and swēte voyce stoutly spake as followeth.

Spectaculum facti sumus Deo, An-
1.Cor. 4. geli, & hominibus saying, These are the wordes of S. Paule, Englished thus: We are made a spectacle, or a

sight,

sight vnto God, vnto his Angels, and vnto men: verified this day in me, who am here a spectacle vnto my lord de god, a spectacle vnto his angels, & vnto you men. And here going forwarde in this text, was interuptid & cut of by Syr Frauncis Knowles and the sheryfs, earnestly vrging him to confesse his treason against her maiestie, and to acknowledge himself gilty. To whom he answered saying, You haue now what you do desire, I desech you to haue patience & suffer me to speake a worde or tw for discharge of my conscience. But being not suffered to go forward, gaue answere to that point they alwayes vrged, that he was giltlesse & innocent of all treason and conspiracie; craving credit to be geuen to this answere, as to his last answere made vpon his death & soule: adding that touching this poynt both the Iurie might be deceaud, and more also put in the evidence then was true: notwithstanding he forgaue, as he would be forgeuen, desiring all them to forgeue him whome he had confessed

vpon the racke. Further he declared the meaning of a letter sent by himself in time of his imprisonment out of the Towez, in which he wrote, he would not disclose the secretes of some houses where he had bin intertei-ned, affirming on his soule, that the secretes he ment in that letter, were not as some misconstred them, treason, or conspiracy, or any matter els any way intended against her Maiestie or the state, but saying of Masse, hearing of confession, preaching, and such like duties and functions of Priests: this he protested to be true, as he would answeze before God. Then he desired Syr Francis Knowles, and some other of nobility, to heaze him touching one Richardson cõdemned about a booke of his, and ernestly besought them to haue consideration of that man, saying, he was not that Richardson which brought his booke, & this he affirmed with vehement protestation vpon his death. Then one Hearne a scolemaster, as I lerned after, red the new Aduertisement openly with lowde voyce vnto the people,

pie, published only to colour so manifest and expresse iniury: M. Campion al the time of his reading deuoutlye praying. Notwithstanding which aduertisement or defence of theirs, aspel because they distrusted their owne policie in publication thereof, as that they did also desire some better colour or faster vsard for their procedings, pressed him to declare his opinion of Pius quintus Bull concerning ther communication of our Soueraigne and quæne. To which demaunde he gaue no answere. But bring asked whether he renounced the Pope, said he was a Catholike: whereupon one inferred, saying: In your Catholisme (I noted the worde) al treason is conteined. In fine, preparing himselfe to drinke his last draght of Christ his cup, was interrupted in his prayer by a minister, willing him to saye, Christ haue mercy vpon me, or suche like prayer with him; vnto whom he loking backe with milde countenance, humbly saide: You and I are not one in religion, wherfore I pray you content your selfe, I harre none

of

of prayer, only I desire them of the houshold of faith to pray with me. In mine agony to say one Crede. Some also called vpon him to praye in English: to whom he answered, that he would pray in a language that he wel vnderstood. At the vprhot of this conflict he was willed to aske the queene forgeuenes, and to praye for her. He meekely answered: wherein haue I offended her? In this I am innocent, this is my laste speache, in this geue me credite, I haue and do pray for her. Then did the Lorde Charles Howard aske of him: For which quæne he prayed, whether for Elizabeth quæne. To whom he answered, Yea for Elizabeth your queene, and my queene, vnto whom I wish a long quiet raigne, with all prosperity. And so he meekely and sweetly yelded his soule vnto his Sauiour, protesting that he dyed a perfect Catholike.

M. Campion hauing thus triumfed on the world, the flesh, the diuell, and receiued his long desired crown, M. Rodulph Sherwine, a stoute, wise discreet,

sister, and lerned Weiss, was brought vnto the cast, a man so mortified, so febled with fasting, watching, and suche like spirituall exercise, as was wonderful vnto suche, who had conuersed with him before his imprisonment. He standing vpon the caste, with closed eyes, with handes lifted vp to heauen in contemplation and prayer, al men marking his demeinor, with milde voyce first made this demaund: Doth the people expect that I should speake? Being answered of many, and some of nobilitie, yea, yea, with stoute courage and strong voyce saide: Then first I thanke the omnipotent and most mercifull God the father for my creation, my swéete and loning sauiour Christ Iesus for my redemption, and the holy Ghoste for my sanctification, three persons and one God. After this thanks geuing vnto the holy and blessed trinity, entring in discourse of his faith, his condemnation and death, was interrupted and stayed by Sir Frauncis Knowles and the sherifs, saying You haue declared your faith, & we know it,

ſt, come to the poynt, and confeſſe your treaſon & diſloyalty towardes your Prince. Wherupon he conſtantly ſaid: I am innocent & guiltles. And being ſtil vrged, anſwered, I will not belye my ſelfe, for ſo ſhould I condemne mine owne ſoule. And although I haue confuſion in this world, yet I doubt not of my ſaluation in Chriſt Jeſus, in whom only I looke to be ſaued, and in whoſe death, paſſion, and bloud I only truſt: and ſo made a ſweete prayer to Jeſus, acknowledging the imperfection, miſery and ſinfull wretchednes of his owne nature, ſtill proteſting his innocency from al treaſon and traiterous practiſes, and that his going out of this Realme beyonde the ſeas, was onely for his ſoules health, to lerne to ſaue his ſoule And being againe interrupted by Sir Frauncis Knowles, ſaid in this wiſe: Tuſh, tuſh, you and I ſhal anſwere this before an other Judge, where my innocēcy ſhal be knowen, & you ſee that I am guiltles of this. Wherevpon Sir Frauncis ſaide, We knowe you are no contriuer or doer

of

of this treason, for you are no man of armes, but you are a traytor by consequence. O miserable consequence, that hath deprived vs of so worthye members, and is like to imbrue our country & nation with much innocent bloud, do not our Soueraigne and quæne deny the same so strangely inferred vpon no premisses, and turne her Highnesse hande of indignation from many our afflicted brethren, her hart to wonted mercy and clemencie towards her true, loyal, and naturall Catholike subiectes. But to M Sherwine, who boldly answered, If to be a Catholike onely, if to be a perfecte Catholike, be to be a traytor, then (said he) am I a traytor. After which wordes being by authoritie debarred of further speach, he sayd, I forgeue al, who either by general presumption, or particuler error haue procured my death, and so deuoutly prayed vnto Jesus: after which prayer he was vrged to speake his opinion touching the said bull of Pope Pius: to which poynt he gaue no answere. Then beeing willed to pray for the

quæne's

queenes Maiesty, answered, I haue and do. At which wordes the Lords Howard againe asked, which queene he ment, whether Elizabeth queene? to whom somewhat smiling he sayd, yea for Elizabeth quæne, I nowe at this instant pray my Lorde God to make her his seruant in this life, and after this life coheir with Christ Iesus. When he had prayed to God to make her his seruant, there were, which said openly, that he ment, to make her a Papist, to whom he boldly replied, Els God forbid. And so collecting himself to prayer, dyed patiently, stoutly, and mildly, crying, Iesus, Iesus, Iesus, esto mihi Iesus.

Here I can not omit a practise of some of our yong masters, slaunderously geuen out against M. Sherwin, dreamed out by them of his wordes here, as that he dyed a protestant, because he disclaiming from the wretchednes of his owne mortalitie, and nature, reposed himselfe wholy vpon Christ and his passion. These minions would, no doubt, make Catholiks monsters in paynes of religion and faith,

faith, and do labour to perſwade the people, that the Catholike religion doth euacuate the comfort of our frayltie and price of our ſouls, the ſhedding of Chriſtes moſte pretious blood, in which we do acknowledge all our ſuffitiency, and in which only as the ſole foundation ſpring and rauſe of all merit, the merite of all our well doing, ſo iniuriouſlie to Chriſte his paſſion abolished by proteſtants, is, hath, and ſhal be by vs maintayned, not againſte theſe naked ſolifidians onely, but euen againſte the gates of hell. What Web ſoeuer ſome ſottiſh weauer or ſutch like ſhall wraue in the meane tyme of a ſupoſid ſuttelty touching iuſtification in M. Sherwins wordes here vttered, his fyne ſuppoſe is coming out with great labour and much ado and all not worthe a ruſh. Truly it is a world to ſe the raggid rable of theſe petti pratres who ſince M. Campions impriſonment and death, haue caſte vp their chargid gorge againſte prieſthode, prieſts and the ſocietie of Jeſus, who yf it would pleaſe her Highnes and her

honorable Counsel to lay open either pulpit, or print, would shortly pluck these daws in such sort, that their nakednes apparantly discovered, would shew them in their kind: then should nether Charke, Hanmer, Whitakers, Fyld, Keltrigh, Eliot, kogging Munday, rimming Elderton, and John Nichols the disciple of Bawdy Bale, all worshipful writers at this time against Heretikes and Jesuites, so daunse in their nettes, as now by sway of time they do, to the great hurte of infinite innocent soules: then should not William Wiborns Magg Howlet (a false and malicious practise of some fewe melancholike heretikes first broched, and now penned by him selfe to diminish the credite and authoritie of Councels) flye free in the day from pursuite and wonder of other birds: at whom nowe with the rest I think the lerned and wise Catholike will looke and laugh, as not worthy of refutation or answere, howsoeuer some yonger scoler may shortly exercise him selfe in reply upon him whom all English Catholikes

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(as they say) can not answere.

After these two glorious Martirs, was brought vnto his martirdome M. Alexander Brian, a man although in lerning & knowledge inferior to them, yet equal in patience, constancie and humilitie, whose pressures in prison and tortures, strange I dare say, among heathens, more monstrous among Christians, may be thought vncredible, and are signified vnto his brethren abrode by him selfe. To omit his rackings, what practise was it of vncharitable Protestants to put pinnes vnder his nayles? What hart could see his famine so extreme, that for his corporal sustenanse he was driuen to lick the moysture of walles? His vlage is abrode in mens hands, written by him selfe, a testimony of their cruell and harde hartes, who in sutche wise abused a sacred priestе of God. Being in the cart prepared to death, began first to declare his bringing vp in the Catholike faith & religion, his being in Oxford, vpon whiche worde he was stayed by one, saieing: What haue we to do with Oxford?

ford? came to the purpose, and confesse thy treason. Wherupon he answered, I am not guylty of any suche death, I was neuer at Rome, nor then at Rhemes, when D. Sanders came into Ireland, To this rude he spake and protested, as he wolde answere before God. He spake not much, but where as he was vrged more then the other to speke what he thought of the said Bull of Pius quintus, he sayd he did beleue of it as al Catholiks and the Catholike faith doth, and therupon protesting him selfe to dye a true catholike, saying Miserere mei Deus, was deliuered of the carte with more payn by negligence of the hangman the either of the other, who after his beheading, himself dismembred, his hart bowels and intrels burned, to the gret admiration of some; being layd vpon the blocke his bellye downward, lifted vp his wholy body then remayning from the grounde: and this I adde vpon report of others, not mine owne sight.

Here you haue the speach and demeinor of these three glorious mar-

tyrs

ers at their last howr, and in their last breth, of the true report whereof I doe referre my selfe vnto diuers of nobility and worship, vnto those gallant and braue courtiers who beheld and hard the same, who pitied their innocency so punished, who commended their death so patiētly sustained, who through mere pittye procured them fauor, and preuented the bloudy purposes of some cruel tormentors: for which fauour God rewarde that Gentleman, who after M. Sherwin was put from the cart, turned back and said, This man was a wise man. God, I say, reward him, God encrease his honour, God make him a sheepe of his foulde, a childe of his Church, God bord him in that arke which hath, doth, and shal preserue al Christs followers from the flood and deluge, in which only is grace, security, and saluation, out of whiche is nought but desperate misery, & perdition. To conclude, vpon this occasion I haue not thoght impertinent to remember al Catholikes, and specially vs Priestes, of some wordes

of

of a lerned and famous Doctor, which I che to this ende I haue, as it folowseth, gathered out of his exhortation to martirdome, largely and streetely deliuered vs in an Apologye of the English Seminaries: That as the cause, not the paine, or persecution, (whereof our Heretikes only vaunt them selues) iustifieth all men: so Christ, and these good mens consciences formed in al pietie, meekenesse, and modesty, so their last protestation, washed, sealed, & confirmed with their blood, so their resolute death for religion, for our faith, for the church, no doubt by Gods grace shal animate and strengthen vs, who remayne eyther in the furnace of Gods probation, or in the burden or broyle of this hote haruest of our Lorde, or by suer treading, threshing, and winowing, are laide vp for well tried wheate in the barne floore of Christes Church. And further may moue her Maiesties hart to haue compassion, maye open her graue Counselors eyes to see our innocency, may alter our enemies and ill informers mindes to

loue and charitie, may stirre vp the minds of al men inwardly & in conscience to cõsider the cause of our sufferance, affliction, & imprisonments, and giue them such sense, reason, and religion, that they may acknowledge our vndeserued calamities: I saye, this may the deathes of so good and holy martirs worke, as they did sufficiently testifie, that they were not acquainted with any conspiracie against our Prince and country, but did suffer for the honor, peace, and vnitie of the Churche, for sauing of their soules, and the soules of our beloued parentes, children, & friendes, for the defence of Christes priesthood and soueraintie in earth, for his eternall sacrifice and sacramentes, who moue the hart of our noble Prince to tender her true and trustiest subiects afflicted Catholikes. Amen.

God saue the queene.

A caueat to the reader touching A. M his discouery

Anthony Munday, or as it is [not without some consideration] thought, that some machcuillian in mnndayes name hath shufled out of late a Discouery of M. Campions & his confederates treasons, the same in effect & substance with the aduertisment before rehearesed. My self considering this neiwe hatched discouery to peepe out by sene & alowed: haue thought good in the conclusion of this reporte for the more credit of this his discours to aduertise the reader, of the qualities and conditions of this davus, so raylingaud rauing at uertuous and good men deseassed, that there by he may the better Iudge and value the truthe of that neiwe pamphlet which hathe byn peruſed by no wurs man then by M, Norton a supposed traytor in the towre, and nowe deliuered out by munday, who first was a stage player [no donbt a calling of some creditt] after an aprentise which tyme he wel semed with deceauing of his master then

Northbronkes booke against plaiers

then wandring towardes Italy, by his owne report became a coosener in his iourney. Comming to Rome, in his short abode there; vvas charitably relieued, but neuer admitted in the seminary as he pleseth to lye in the title of his booke, and being wery of well doing, returned home to his first vomite againe. I omite to declare howe this scholler new come out of Italy did play extempore, those gentlemen and others whiche were present, can best giue witnes of his dexterity, who being wery of his folly, hissed him from his stage. Then being therby discouraged, he set forth a balet against playes, but yet (O constant youth) he how begiñes againe to ruffle vpon the stage. I omit among other places his behauior in Barbican with his good mistres, and mother, from whēce our superintendent might fetch him to his court, were it not for loue (I woulde saye slannder) to their gospel. Yet I thinke it not amiss to remember thee of this boyes infelicitie two seueral wayes of late notorious. First he writing vpon the death of Enerard Haunse, was im-

mediatly controled and disproued by one of his owne hatche. and shortely after seting forth the aprehension of M. Campion, was disproued by George (I was about to saye) Iudas Eliot, who writing against him, proued that those thinges he did were for very lucers sake only, and not for the truthe, although he himself be a person of the same predicament, of whom I muste say, that if felony be honesti, then he may for his behauiore be taken for a laweful witnes againste so good uien. al which considred, I wishe the reder to think that the credit of this discourser (at the time of their arraignment an accuser) should be such as in euery indifferent mans iugement we know and see by experience the accusers report against the accused doth deserue. Therfore good reader examine this mans honesti so reported, & suspend thy iugement against these good preists, vntill by gods grace the whol maner, course, and order, araignment, accusation, condemnation, and answeres, shal come forth, which is shortly intēded for thy benefite and satisfaction.

Vpon the death of M. Edmund Campion, one of the societie of the holy name of Iesus.

WHy do I vse my paper inke, and penne,
and call my wits to counsel what to say,
such memories were made for mortall men,
I speak of Saints whose names can not decay:
an Angels trumpe were fitter for to sound
their glorious death, if such on earth wer found.

Pardon my want, I offer nought but will,
their register remaineth safe aboue,
Campion exceedes the compasse of my skill,
yet let me vse the measure of my loue,
and giue me leaue in lowe and homeli verse,
his hye attempts in England to rehearse.

He came by vow, the cause to conquer sinne,
his armour prayer, the word his targe & shield,
his cõfort heauen, his spoyle our soules to win,
the diuel his foe, the wicked world the field,
his triumph ioy, his wage eternall blis,
his captaine Christ, which euer blessed is.

From ease to paine, from honour to disgrace,
from loue to hate, to daunger being wel,
from safe abode to feares in euery place,
contemning death to saue our soules from hel,

que-

our new Apostle comming to restore
the faith which Austine planted here before.
(grace,
His natures flowres were mixt with herbes of
his mild behaviour tempered wel with skil,
a lowly minde possest a learned place,
a sugred speach a rare and vertuous wil,
a saintlike man was set on earth below,
the sæde of truth in erring hartes to sow.

With tung & pen the truth he taught & wrote,
byforce whereof they came to Christ apace,
but when it pleased God, it was his lote
he should be thrald, he lent him so much grace,
his patience then did worke as much or more,
as had his heauenly speeches done before.

His fare was hard, yet mild & sweet his chére,
his prison close, yet free and lose his minde,
his torture great, yet smal or none his feare,
hys offers large, but nothing could him blinde.
O constant man, O mind, O vertue strange,
whom want, nor wo, nor feare, nor hope could
(change.
Frã rack in Tower they brought him to dispute,
bookeles, alone, to answere al that came,
yet Christ gaue grace, he did them all confute
so swetly there in glory of his name,

that

that euen the aduers part are forst to say,
that Campions cause did beare the bell away.

This foyle enragde the minds of some so farre,
they thought it best to take his life away,
because they saw he would their matter marre,
and leaue them shortly nought at al to say:
traytor he was with many a sely slight,
yet pact a Jury that cried guylti straight.

Religion there was treason to the quæne,
preaching of penance warre against the lande,
prests were such dangerous mẽ as haue not bin
prayers & beads were fight and force of hande,
cases of conscience bane vnto the state,
so blind is error, so false a witnes hate.

And yet behold these lambes be drawen to dye,
treason proclaymed, the quæne is put in feare,
out vpon satan, fye malice, fye,
speakst thou to them that did the guildes heare:
can humble soules departing now to Christ,
protest vntrue? Auant soule fend thou lyst.

My soueraigne Liege behold your subiects end,
your secret foes do misenforme your grace:
who in your cause their holy lines would spend
as traytors dye, a rare and monstrous case,

the

the bloudy wolfe condemnes the harmles sheepe
before the dog, ỳ whiles the sherherds slepe.

England looke vp, thy soyle is staind with blood,
thou hast made martirs many of thine owne,
if thou hast grace their deaths will do thee good,
the seede wil take which in such blood is sowne,
and Campions lerning fertile so before,
thus watered too, must nedes of force be more.

Repent thee Eliot of thy Iudas kisse,
I wish thy penance, not thy desperate ende,
let Norton thinke which now in prison is,
to whom was said he was not Cæsars friend,
and let the Iudge consider well in feare,
that Pilate washt his hands, and was not cleare.

The witnesse false, Sledd, Munday, and the rest,
which had your slanders noted in your booke,
confesse your fault beforehand it were best,
lest God do find it written when he doth looke
in dreadfull doome vpon the soules of men,
it wil be late (alas) to mend it then.

You bloody iury Lea and all the leauen,
take heede your verdit which was giuen in hast
do not exclude you from the ioyes of heauen,
and cause you rue it when the time is past:

and

and euery one whose malice causō him say
Crucifige, let him dread the terror of that day.

Fonde Elderton call in thy foolish rime,
thy scurile balates are to bad to sell,
let good men rest, and mende thy self in time,
confesse in prose thou hast not meetred well,
or if thy folly can not choose but fayne,
write alehouse toys, blaspheme not in thy vain.

Remember you that would oppresse the cause,
the Church is Christes, his honor can not dye,
though hel her selfe reuest her gresly iawes,
and ioyne in league with schisme and heresie,
though craft deuise, and cruel rage oppresse,
yet skil wil write and martirdome confesse.

You thought perhaps whē lerned Cāpion dyes,
his pen must cease, his sugred tong be still,
but you forgot how lowde his death it cryes,
how farre beyond the sound of tongue and quil,
you did not know how rare and great a good
it was to write his precious giftes in blood.

Liuing he spake to them that present were,
his writings tooke their censure of the viewe,
Now fame reports his lerning farre and nere,
and now his death confirmes his doctrine true,

his vertues now are written in the skyes;
and often read with holy inward eyes.

All Europe wonders at so rare a man,
England is fild with rumor of his ende,
London must needs, for it was present than,
when cõstantly three saints their liues did spend,
the streets, the stõnes, the steps you hald thẽ by,
proclaime the cause for which these martirs dy.

The Tower saith the truth he did defend,
the barre beares witnes of his guiltles minde;
Tiborne doth tell he made a patient ende,
on euery gate his martirdome we finde,
in vaine you wroght ỹ would obscure his name
for heauen and earth will still record the same.

Your sentence wrong pronounced of him here,
exemptes him from the iudgments for to come,
O happy he that is not iudged there,
God graunt me so to haue an earthly dome,
your witnes false and lewdly taken in,
doth cause he is not now accusd of sin.

His prison now the citie of the king,
his racke and torture ioyes and heuenly blisse,
for mens reproch with angels he doth sing
a sacred song which euerlasting is.

for

for shame but short and losse of small renowme,
he purchast hath an euer during crowne.

His quarterd limbs shall ioyne with ioy agayne,
and rise a body brighter then the sunne,
your blinded malice torturde him in vayne,
For euery wrinch sowe glory hath him wonne,
and euery drop of blood which he did spend,
hath reapt a ioy which neuer shal haue end.

Can dreary death thē daunt our faith, or paines
ist lingring life we feare to lose, or ease?
no, no, such death procureth life againe,
tis only God we tremble to displease,
who kils but once, and euer stil we dye,
whose hote reuenge tormentes eternallye.

We can not feare a mortal torment, wee,
this Martirs blood hath moystned all our harts,
whose partid quartirs when we chaunce to see,
we lerne to play the constant christians parts,
his head doth speake, & heauenly precepts giue,
how we ỳ loke should fraime our selues to liue.

His youth enstructs vs how to spend our daies,
his dying bids vs how to banish sinne,
his straight profession shews the narrow waies
which they must walk that looke to enter in.

his home returne by danger and distresse,
emboldens vs our conscience to professe.

His hardie drawes vs with him to the crosse,
his speeches there prouoke vs for to dye,
his death doth say this life is but a losse,
his martird blood from heauen to vs doth crye,
his first and last, and all conspire in this,
to shew the way that leadeth vnto blisse.

Blessed be God which lent him so much grace,
thanked be Christ which blest his martirs so,
happy is he which sees his masters face,
Cursed are they that thought to worke him wo,
bounden be we to geue eternall prayse,
to Iesus name which such a man did rayse.

Amen.

Another vpon the same.

WHat yron hart that wold not melt in greefe?
what steele or stone could kepe him dry frō
to see a Campion haled like a theefe (teares,
to end his life, with both his glorious eares,

in

in whose three deathes vnto the ſlanders by
euen al the world almoſt might ſeeme to dye.

England muſt loſe a ſouereigne ſalue for ſinne,
a ſweet receit for ſuttle heriſie,
India a ſaint her ſœly ſoules to winne,
Turky a bane for her idolatrie,
the Church a ſouldier againſt Babylon,
to batter hell and her confuſion.

The ſhowling ſkies did ſtorme and puff apace,
they could not bear ỳ wrongs ỳ malice wrought,
the ſunne drew in his ſhining purple face,
the moiſtned clouds shed brinish teares for thought
the riuer Thames a while aſtonied ſtoode,
to count the drops of Campions ſacred blood.

Nature with teares bewaild her heauy loſſe,
honeſty feard her ſelfe ſhould ſhortly dye,
religion ſaw her Champion on the croſſe,
Angels and ſaints deſired leaue to cry,
euen heriſie the eldeſt child of hell
began to bluſh, and thought ſhe did not well.

And yet behold when Campion made his end,
his humble hart was ſo bedewde with grace,
that no reproch could once his mind offend,
mildnes poſſeſt his ſweet and cheerefull face,

a pace

a pacient ſpectacle was preſented then,
in ſight of God, of angels, ſaints, and men.

The heuens did cleare, ꝯ ſun like gold did ſhine,
the cloudes were dry, the fearful riuer ranne,
nature and vertue wypt their watred eyen,
religion ioyed to ſee ſo mild a man,
men, angels, ſaints, and al that ſaw him dye,
forgot their griefe, his ioyes appeard ſo nye

They ſaw his patience did expect a crowne,
his ſcornful cart a glorious heauenly place.
his lowly mind a happy high renowne,
his humble cheare a ſhining angels face,
his feare, his griefe, his death & agonie,
a ioy, a peace, a life in maieſtie.

From thence he prayes and ſings in melodie
for our recure, and calleth vs to him,
he ſtands before the throne with harmonie,
and is a glorious ſuter for our ſinne:
with wings of loue he iumped vp ſo hye,
to helpe the cauſe for which he ſought to dye.

Reioyce, be glad, triumph, ſing himmes of ioye,
Campion, Sherwine, Brian, liue in bliſs,
they ſue, they ſeeke the eaſe of our annoy,
they pray, they ſpeake, and al effectuall is,

not

not like to men on earth as heretofore,
But like to sain ſs in heauen, and that is more.

FINIS.

A Dialogue betwene a Catholike, and Conſolation.

Catholike firſt ſpeaketh.

Is righteous Lot from ſinful Sodome gone?
is olde Elias left alone agayne?
and hath the earth no iuſt man, no not one,
the cauſe of Chriſt and Chriſtians to ſuſtaine?
if holy life with true religion fayle,
then farewell faith, for falſehood will preuayle.

Conſolation.

No, Lot thou haſt ſome felowes in this lande,
Elias there are left ſeuen thouſand yet,
reioyce thou earth thou haſt a warlike bande,
for our good Lord in martial order ſet,
by life and death this quarel to beginne,
to vanquiſh falſehood, ſatan, hell, and ſinne.

Although a worthy Champion of your trayne,
were ſlayne of late, and yet not vanquiſhed,

into

into his place another kept againe,
who Christs spouse our cõmon nurse hath bred,
lament not then, for there are in his rome
as good as he, expecting martirdome.

Catholike.

Such men no doubt are very hard to finde,
for dainty things are seldome sifted out,
the Phenix hath no partner of her kinde,
a man perhaps may seeke the world about,
ere he may find one Campion agayne,
wherfore his losse makes me the more cõplaine.

Where shal you find so many giftes in one,
a wit so sharpe, ioynd with such memory,
a great diuine, hating promotion,
a lusty man professing chastitie,
a worthy impe sprong vp of basest kinde,
a lerned man to beare a lowly minde.

Solon for pith, for wisedome Salomon,
Peter for style, and Paule for eloquence,
Dauid for trueth, for beautie Absolon,
for personage Saule, a Iobe for patience:
all that for which the fame of these began,
(a thing most strange) were ioynde in this one (man
Not rack nor rope could daunt his dredles mind,
no hope nor hap could moue him where he stood,

He wrote the truth as in his bookes we finde,
which to confirme he sealed with his blood,
which makes me dout there are no mo such me,
send workmen Lord into thy vineyarde then.

Consolation.

Dispaire thou not thou sely mournful wight,
for there are mo haue tooke this match in hand,
we needs must win, our lord himself doth fight,
the Cananites shal be expulsd the land,
for Edmund liues and helpeth godly men
by prayèrs, more then erst with tongue or pen.

His quarters hong on euery gate do showe,
his doctrine sound through countries far & neare,
his head set vp so high doth call for móre
to fight the fight which he endured here.
the faith thus planted thus restord must be,
take vp thy crosse saith Christ and folow me.

As well as preists the lay men too shall frame,
their skilleste heads to take so good a towe,
God can of stones rayse seede to Abraham,
doubt not therfore for there will be enowe.

Catholike.

Fiat voluntas Dei then say I,
we owe a death, and onte we nédes must dye.

FINIS.

The complaynt of a Catholike for the death of M. Edmund Campion.

O God from sacred throne beholde
our secret sorowes here,
Regard with grace our helpless griefe,
amend our mournfull chære.
The bodies of thy Saintes abrode
are set for foules to feede,
And brutish birds deuour the flesh
of faithfull folke in deede.
Alas I rue to thinke vpon
the sentence truely scande,
No prophet any honor hath
within his native lande.
Thy dolefull death O Campion is
bewayl'd in euery coste,
But we liue here a little knowe
what creatures we haue loste.
Bohemia land laments the same,
Rodulphus court is sad,
With deepe regarde they now recorde
what vertues Campion had.
Germania mourns, al Spayne doth muse,
and so doth Italy,
And Fraunce our friend hath put in print
his passing tragedie

They

They that wuld make these mē to shape
to be hir highnes foes,
O Lorde it is a worlde to sée
the fayned fraude of those.
For when they had in dastard wise
deuised to dispute,
And could not finde in al their craft
the cause for to confute,
And that their winnings was so well
they néeded not to boste,
And that in consciens they did know
new found is lightly loste,
They suttly sœke a further fetche
contrary to all reason,
To say he is not Cæsars frende,
accusing him of treasone.
But shal we mutche lament the same,
or shall we more reioyce,
Such was the case with Christ our lord,
sutche was the Jewish voyce.
so wer their wrathful words pronounst,
so was their sentence wrong,
For Christ did giue to Cæsar that
which did to him belong.
So Christ his true disciples here
no treason do pretend,
But they by Christ and Christ his lore
their fayth till death defende.

Though error haue deuised now
a disard so vnfit
To cloke her craft to change the case
to blear eth simple wit,
Because she taught vs long before
that none for poynts of fayth
According vnto Christes lore
ought to be done to death.
Her wilines wer soone bewrayed,
had they but once recanted
No doubt therof they had not then
not life nor liuing wanted
Thus who so ways her works & words,
with fraude shal find them fraught,
And how they now performe the same
that heretofore they taught.
God knowes it is not force nor might,
not warre nor warlike band,
Not shield & spear, not dint of sword,
that must conuert the land,
It is the blood by martirs shed,
it is that noble traine,
That fight with word & not with sword,
and Christ their capitaine.
For sooner shall you want the handes
to shed lutch guiltles blood,
Then wise and vertuous still to come
to do theyr country good.

God

God saue Elizabeth our queene,
God send her happie raigne,
And after earthly honors here,
the heauenly ioyes to gayne.
And all such men as heretofore
haue misinformd her Grace
God graunt they may amend the same
while heere they haue the space.

FINIS.

Good reader pardon all faultes escaped
in the printing and beare with the
woorkmanship of a strainger.